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# OUTLINE OF NON-MAOISM

NONPOLITICS MARXISM, NON-LARUELLE, NON-MAOISM, NON-PHILOSOPHY

*Axiomatic (non-)positing of the Real – The people, and the people alone, are the motive force in the making of world history.*

*Philosophical invariant – The Party (and the Party-State) exhibit the auto-positional structure of Philosophy-World-Capital.*

*Transcendental science-pragmatics – the non-Maoist non-party as clone of the (Maoist) Party.*

The Party is a circular and auto-positional structure. Too often it speaks to the masses only to speak *for them* and in their place. It incorporates them into its dogmas and its jargon, and acts with them only to delimit the confines and determinations of their own action. It is a reflective *echo chamber* that desires to synthetically determine the masses' Being. Non-maoism, however, is the non-circular cloning of the Maoist mass line ("from the masses, to the masses"), the radicalization of the Maoist "solution" to this problem. The non-maoist non-party is a 'party of a new type.'

The non-maoist non-party must become a clone of the Party, radically determined-in-the-last-instance by the masses, such that 'from the masses, to the masses' is a unifacial, non-circular, and non-reciprocal relation: i.e a unilateral dulaity. The non-party is a fusion with the masses, but only 'according to' or 'from' them.

However, this fusion is nothing but the rigor of its *organization*. In order to clone the Party and effectuate the non-party by determination-in-the-last-instance by the masses, the general axiomatic form of non-philosophy (and non-marxism) is required. We must effectively isolate the invariant auto-positional structure of the Party, allow the masses to be given-without-givenness (in-struggle), and effectuate a transcendental cloning through those 'theorems' that utilize the materials of the Party. Such 'theorems' are organizational forms and strategies of intervention, determined by an inconsistent, unpredictable, wave-like Real. The non-party is a rigorous and inventive form of organization, without the reflective over-determination of the Party bureaucracy. The non-Maoist non-party practices 'self-criticism' as the necessary resumption of cloning when it is a question of maintaining the rigor of non-Maoist mass line and the masses' generic truth. Being indifferent to the material it takes from the World, the practice of the non-party proceeds on every front. It is cultural revolution.

Indeed, the auto-positional and Decisional form of the Party which must be cloned is homologous to the auto-positional structure of Capitalism. This is the problem of revisionism, the fact that the party ideologically reproduces capitalism, even while asserting a communist 'content.' Undoing the decisional structure of the Party allows the effective undoing of capitalism and its pervasive ideologies, in practice. The clone which the non-party is simultaneously subtracts from the Party and from Capitalism. The non-party is however thoroughly immanent to both, for it proceeds from their Real materiality – the masses. The non-party is the possibility of – or is – the organized communist movement.

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